Secrets Disclosed,

OF

CONSUMPTIONS

Shewing,

How to distinguish between *Scurvy* and *Venereal Disease*

ALSO

How to prevent and Cure the *Fistula* by Chymical Drops, without Cutting;

Piles, *Hæmorrhoids*, and other DISEASES.

By JOHN ARCHER, Author of the Book called, *Every Man his own Doctor*; to be Sold by the Booksellers, and also to be had from the Authors House at *Knightsbridge*, or at the Saddlers against the *Mews* by *Charingcross*.

LONDON,

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THE EPISTLE TO THE READER.

Kind Reader,

I *Having about fourteen years ſince writ a ſmall Treatiſe, Entituled,* Every Man his own Doctor, *with an Herbal, ſhewing every ones Conſtitution, the nature of all food, and to whom agreeable, and of the moſt common Diſeaſes how to Cure. Which little Book was ſo accepted and well eſteemed, that few Bookſellers Shops are now without it; and no Foreign place, where Engliſh inhabit, but it is in uſe, and Conſidering that Conſnmptions have been of late years ſo mortal, that they too much furniſh the Bills of Mortality; and the very name*

of a Conſumption is grown ſo formidable, that few hope for Cure, if once ſure they are in it; the cauſe being evident, the neglect of means proper in the beginning, and not divulging to a ſkillful Phyſician the original Cauſe, ſo the Phyſick and means is uſed in a blindfold way; it is poſſible a private Diſtemper undiſcovered, may make a good Doctor give bad Phyſick: Very often diſcontent of Mind is the cauſe that Bodily helps avail nothing; it being eaſier to Cure the Body than Mind: Sometimes a perſon is afflicted with a Venereal Diſtemper, that for want of a ſkillful Doctor, takes Phyſick from the ignorant, who poyſons the Body with Mercury; thence I frequently find bad and dangerous ſymptoms following, as pain in the Head, Neck, Back, Teeth, Deafneſs Dimneſs of Sight, Diſtillations, at length Conſumption; and without proper Medicines Anti-venereal and Anti-mercurial, the noble parts are aſſaulted and overcome, and ſo they do make the number of them in the Weekly Bills of Mortality dead of a Conſumption therefore to prevent Death before the accom-

pliſhmen

pliſhment of our allowed time, is chiefly deſign'd, in this third part of Every man his own Doctor, *ſhewing the chief cauſe of Conſumptions ariſeth from Melancholy, Scurvy, or the Venereal Diſeaſe, and the original cauſe being throughly known, the Diſeaſe is the better and ſpeedier cured; the want of which knowledge (I mean the procuring cauſe) hath been the reaſon ſo many good Phyſicians have had ſo bad ſucceſs in cure of Conſumptive people; therefore it is my advice to all ſick, or inclinable to a Conſumption, to take timely advice,* Principiis obſta, *and be careful to live in good Air, uſe Temperance, and Exerciſe of Body, and with good advice and proper Phyſick, you may with Gods bleſſing, be healthy and brisk in old Age; for I may aver, that moſt perſons living intemperately, and dying before they have lived thirty, forty, or fifty years, might as well have lived to fourſcore, a hundred, or more years, if they had uſed (chiefly) Temperance and Exerciſe, as in my Book you may further find directed;* Verbum ſapienti ſat. *Away then with that neceſſity of*

dying at ſuch a time, when a man is cut off for his wickedneſs, or by his fooliſh intemperance; for the wiſe man ſaid, Be not wicked or fooliſh over-much, why wilt thou die before thy time?

From my Houſe at *Knights-bridge*, a little Mile from *Charing-Croſs*, *Aug.* 1. 1684.

J. A.

CHAP.

CHAP. I.

Of prevention, and Cure of Diſeaſes.

IT is matter of lamentation to ſee the great diſtreſs poor mortals are in by the common Enemy of Mankind, languiſhing ſickneſs, with grief of Mind, wandring from one Doctor to another, and from this Receipt to another Experiment, for Cure of ſome churliſh accident which unfortunate people lie under the preſſure of, till the vital and noble parts are penetrated; and chiefly by deſpiſing or neglecting ſmall beginnings, till the Enemy of nature gets ground, and by wandring in errors path the cure is more difficult; to avoid which, let us proceed methodically, to the underſtanding

ing and benefit of the meaneſt Capacity. Firſt, Know that all Diſeaſes ought to be prevented, or Cured, and that the health of humane Bodies do mainly reſt upon theſe two great Pillars, *viz.* the Prophylactical, and Therapeutical; the Prophylactical part ſhews how Diſeaſes may be prevented, the Therapeutical ſhews how Diſeaſes may be Cured, when the Body hath contracted them: the way and means to prevent Diſeaſes, is rightly to underſtand every ones Conſtitution and Complexion, and to keep your ſelf in a right temperament, and you muſt obſerve thoſe ſix things, called by Phyſicians, *non-naturals*, as Air, Diet, Exerciſe, Sleep, Paſſions of the Mind, Excretion; all which you are taught in my Book, *Every Man his own Doctor*. Theſe things being rightly ordered to every ones Conſtitution, and fitted in proportion to our Bodies, and ſo continued in uſe, as ought to be done by him that treads, *Via recta, ad vitam longam,*

longam, though I commend not ſuch rigid Staticks as to eat and drink but juſt to ſuch a weight, becauſe nature may at ſome time or other be overcharged or leſſened, therefore a moderate evenneſs, without exact ſeverity, is the beſt Rule; for if you do not (eſpecially if Diſeaſed) the Enemy of nature gets ground, and the Cure becomes more difficult, becauſe the blood is vitiated; ſo a Scorbute, a Cachexia, evil habit of the Body acquired, which weakens the Senſes, terrifies the mind, and divers ſymptoms may ariſe, as decay of ſtrength, wearineſs, ſpots, pains, dimneſs of ſight, *cum multis aliis*; for the Body being diſeaſed adds grief to the mind, the mind being diſtracted encreaſeth the Diſeaſe, ſo both being oppreſſed, the Patient too often deſpondeth, and before ſufficient cauſe, inſtead of uſing good means and advice, do wholly neglect means of recovery, till the noble parts are infeebled, that they cannot

not perform their office for digeſtion, fermentation, nor due Circulation of the Blood and Spirits; thus beginneth a Cachectical Scorbute, Conſumptive decays, many ill ſymptoms, Hectick Feavers, complicate Diſtempers, and falling, *à minori ad majus*, till at length you muſt die; and this is the cauſe of lamentation, it might have been prevented for many a year longer, to whom *Solomon* ſaith, *Quare morereris ante tempus tuum?* and that you may not die too ſoon, I will endeavour to ſet down the chief ſign of Conſumptions, Scurvy, Melancholy, and the French Diſeaſe, that ſo you may prevent them, and knowing the ſigns and degrees of danger, with the more ſatisfaction, Cure them.

CHAP.

CHAP. II.

BEfore I enter upon the Diſcourſe of Conſumptions in Cure, it is convenient to Advertiſe you of ſome of the chiefeſt Cauſes which ordinarily lead Men and Women into it, which firmly obſerved, you may with eaſe prevent the approaching Enemy, we ſay, *Venienti occurrite morbo*, for it is much better to prevent than Cure; which that you may do, take good heed to theſe ſix Harbingers or in-lets to a Conſumption; as,

Firſt, The Scurvy.

Secondly, The Catarrh, or tickling diſtillation.

Thirdly, The Phthiſick Cough.

Fourthly, The Hectick Feaver.

Fifthly, The Venereal Diſeaſe, not well Cured, or Mercury remaining in the Body.

Sixthly, Is Melancholy or Diſcontent of Mind, which breedeth *flatus*

Hypocon-

Hypochondriacus, or Hypochondraick Melancholy; and leſt you ſhould not rightly diſtinguiſh the fore-mentioned Diſeaſes in coming on you, take care to obſerve if any of theſe following Symptoms are upon you, *viz.*

Firſt, If you have a continual burning in the palms of your hands, or ſoles of your feet.

Secondly, If you are weaker than before.

Thirdly, If you have pain between the Breaſt and Belly.

Fourthly, If you have a continual looſeneſs or purging.

Fifthly, If you ſpit corrupt matter.

Sixthly, If you have fainty Sweats.

Seventhly, If you have a ſhort breath, ill ſavoured, or a Grave-like ſcent from the whole Body; theſe or ſome of theſe Symptoms, ſpeak it high time to look for remedy, and according as the Symptoms are, it ſhews whether the Conſumption comes from the Lungs, Liver or other Cauſe.

CHAP.

CHAP. III.

Of a Conſumption, Atrophy, or Tabes;

WHich ſignifies a leanneſs, decay, or diminution from former ſtrength and vigour, whereby the vital faculties do *ſeneſcere & tabeſcere*, wither and decay without viſible means through want of nutrition.

This dreadful Diſeaſe which is the fatal conſequence uſually of other Diſeaſes, hereditary, or perſonally acquired; I think neceſſary to ſhew ſome differences of its kinds as in reſpect of cauſe it proceeds from, or the Diſeaſe that inducted it; the definition moſt received is, *Tabes partium ingreditur Corporis ſoliditatem, & ſolvit*, a Conſumption ſo called, becauſe the Diſeaſe and Corroſive humours enter into the noble parts of the Body, and doth conſume them

them as fire doth Metals, by melting them. The Lungs being a ſoft ſpongious part, are moſt eaſily corrupted by ſharp diſtillations and Catarrhs, yet in this Diſeaſe the Liver is principally hurt by a ſharp humour in the maſs of blood, which humours continue ſuch for want of fermentation, and by additional Acrimony; from which ſharpneſs of humours, a Catarrh or Diſtillation, with a tickling defluxion, eſpecially by Night, falling upon the Lungs, which by Ulcerating, putrifying, and ſpreading, waſte and conſume the Lungs, although there may be a waſte and general Conſumption of the Body and ſtrength without an Ulcer of the Lungs; yet if it once make an approach, by any Diſeaſe, it is the moſt dangerous of Diſeaſes; becauſe it ſpeedily attacques the noble parts, and without good Remedies proves mortal; and now that we may avoid the danger of a Conſumption, it is beſt to lay open ſome Diſeaſes

that

that do moſt frequently and naturally bring it upon us, that ſo by reſiſting the beginnings, we may be free from the ill conſequence and effects: Now I have in my practice obſerved, that one of theſe three Diſeaſes have been the cauſe of Conſumption in the moſt part of people, *viz.* Melancholy, Scurvy, or the French Diſeaſe, to which may be added Mercury as an Appendix; I ſay one of theſe are uſually the Forerunner and cauſe of the Conſumption in the greateſt part of people, whether perſonally acquired, or hereditary deſcended: And now that every one may be his own Doctor, that is, to judge by Symptoms, whether it be a Conſumption, from what cauſe it came, and if Curable; I ſhall endeavour as clearly as I can to ſolve all doubts, by ſhewing the ſigns of Conſumption, Scurvy, Melancholy, and the French Diſeaſe; the want of which knowledge have cauſed many to periſh irrecoverably, by uſing a wrong me-

thod, ſo endeavouring the Cure of another Diſeaſe by miſtake, or keeping that private which ought to be conſidered, till deſpairing of Cure have yielded their Weapons (the means for recovery) and through inward diſcontent, ſhame and infirmity, have fallen into deep Conſumption, and quickly made their *Exit*: thus many dying before their full accompliſh'd time, through want of timely means, and true knowledge of the prognoſtick part of Symptoms, which through fear and ſhame do keep to their own heart till their Diſeaſe becomes formidable and deadly; and finding the World defective to the ſick, in Conſumptions eſpecially, in not giving them ſome light and guide how to be acquainted with their condition of danger, with directions how to get out of that toil, without the uſual ill ſucceſs; and few Doctors do in all points ſatisfy their Patients Queries: Therefore I thought it uſeful, acceptable

ble and charitable, to give ſome light in ſo dark a Diſtemper; therefore I adviſe, firſt find out and be ſure of the cauſe that firſt uſhered it in; for the Venereal Conſumption is to be Cured one way, and the Scorbutick another, and the Melancholy another; that which is moſt likely to be your bane and death is moſt conſiderable, therefore hide nothing from your Phyſician of the Diſeaſe, or Cauſe, leſt you lead him into a wrong method; and be ſure to have regard in the Cure of a Conſumption, to thoſe ſix things we call not natural, as Air, Food, Sleep, Paſſions of Mind, Exerciſe of Body, Venery, Excretions, Retentions; all which are fully ſet forth in that little Book, *Every Man his own Doctor*, therefore needleſs here to direct you in; but now I ſhall give you the ſigns; Firſt, of a Conſumption, then of a Scurvy, Melancholy, and the Venereal Diſeaſe, and to judge of the danger of your Diſeaſe, or recovery, termed

the prognoſtick part, being eſpecially uſeful, becauſe many are affrighted almoſt out of life and hope of Recovery, by that too common received opinion, that once have a Conſumption, or the Pox, you can never be well again; which ſaying or doubts ought to be refuted, becauſe many have been, and daily are recovered out of Conſumptions and the Venereal Diſeaſe, the fear and doubt of which have cauſed many to deſpair, and by neglecting means have conſumed and died. The uſual queſtion a ſick perſon asks, is, How long will it be before I am Cured; therefore know the more urging and greater Symptoms are moſt dangerous, and require moſt time for Cure, and the leſs the ſooneſt and eaſieſt cured; and for ſatisfying your doubts, if afflicted, you are inſtructed by the ſigns in the ſeveral Diſeaſes as following; it is likely ſome may be your caſe and condition, and that you may not be deceived, conſider circum-

circumſtances, and conſult your Doctor; or if you pleaſe to take my Experience, by word of mouth, at my Houſe, I ſhall in particulars adviſe you.

CHAP. IV.

Further ſigns of a Conſumption, and different Diſeaſe it came from, and the part firſt aſſaulted, moſt worthy to be known by all.

AS I take ſharp acid acrimonious humours to be the chief cauſe of vitiating the blood, and corroding the Lungs, &c. and this ſharp acrid humour doth ſometimes ariſe from ill digeſtion of food, by a bad temperament, diſordered conſtitution, by irregular living, hurting nature in its actings, whereby comes a decay of ferments nutritive, cauſing ruine to the Microcoſm. I ſay though by vitious debauch'd living an ill habit and Conſumption may be acquired, yet a Conſumption creeps upon ſome with a Hectick Feaver in regular living, ſhewing

ing a febrile heat in the palms of the hands, and ſoals of the feet, eſpecially to be found after meat; it is called hectick or habitual, becauſe it is radicated more in the ſolid parts than other Feavers, for other Feavers come in Paroxyſms, this more continual, waſting the Body, as it were by melting it, and this not eaſily remedied, if not timely conſidered, and the principal efficient cauſe underſtood, for want of which many *in juventute pereunt*, do periſh in the prime of their youthful days, for until the Radix of the Diſeaſe be overcome the food doth no good, but it may be ſaid, *Optima fiunt peſſima*, and the common cauſe of this Feaver and Conſumption to orderly virtuous people, is the Scorbute or Scurvy, by corrupting the Blood and vitiating the humours, therefore not to be cured but by Antiſcorbutick Medicines: you may know a Hectick Conſumption by being continually Feavouriſh, without any Paroxyſms or

remiſſions, only the heat ſomething greater after meat, and the Pulſe quicker than after, about two hours returns to its conſtant uſual heat, beſides this Hectick Conſumption and Signs, you ought to be acquainted with other ſure and common Symptoms of Conſumptions, for it ſometimes aſſaults us in one kind of Diſeaſe, or part, ſometimes in another, and by over-coming one part firſt, the whole Body after falls into decay. The common way of Conſumptive inclination is firſt inſenſible; but to a judicious perſon, it comes on ſlowly, *lento pede*, but having got ſure hold will not long be hid, but by making a change in your Conſtitution, it is beſt to take good advice and timely, leſt the Proverb be verified, *cum ſerò Medicina paratur*, when too late the means is uſed. Various ways and with divers Symptoms the Conſumption firſt aſſaults with; it ſome hard to find the cauſe from, or what it tends to, except the

Patients

Patients be ſo wiſe and ingenious, freely and openly to declare what they know of themſelves; but generally the ſpiritual vivacity of the Eyes and Countenance firſt diſcovers a defect in the vital Spirits, they finding an indiſpoſition after ſleep, an ill digeſtion of food, their ſtrength leſſened, mirth declining, not ſo brisk and airy as uſual; Melancholy in ſome, with vapours to the Heart and Head, pains of the Hypochonder, and ſides, a Looſeneſs of the ſolid parts, from the Bones, as the Calves of the Legs, Thighs, Arms, &c. Some have a bleeding at the Noſe, which ſhews ſharp hot humours to exceed the Balſamick Virtue; ſome falls into a Looſeneſs or Diarrhœa, with flux of the Belly, which may come from the weakneſs of the Liver, having loſt its temperament and fermental Vertue, the Body often falls into a Scorbute, or Cachectical Hydropick, Conſumptive decay, faint Sweats, oftentimes a Catarrh or Diſtillation, eſpecially

eſpecially by Night, with a tickling ſtimulation to Cough, or a rotten corrupt ſpitting, or a ſhort Phthiſicky dry Cough, or ſpitting of Blood; or ſalt Spittle, or viſcous or lumpy knots, ſtimulated with a ſharp humour, the breath ſhort and difficult; Earthy ſmell, the Pulſe either weak and dull, or frequent and unequal; the Body in general is weak, indiſpoſed to recreations or lively actions, and no better can be expected, when the Blood and Spirits are vitiated, though I have ſet down all theſe Signs, and might many more, yet ſome few of what I have writ, may be too ſure ſigns of a Conſumption, and according as they are urgent, great or ſmall, complicate or ſingle, they are to be weighed, and that by an able Phyſician; for people in this Diſeaſe are moſt apt to flatter themſelves more than in any other, ſo that many when they are dying believe not themſelves to be in danger of Death, becauſe inſenſible of their preſent

ſent weakneſs and decay. Unleſs a Looſeneſs or Flux of the Belly debilitates them.

Many are in a Conſumption by a Venereal Cauſe for want of diſcovering the Radix, the Doctor ſhoots beſide the mark till the Diſeaſe marches on to the noble parts, and ſome of thoſe ſad ſymptoms afore-mentioned come upon them, or worſe, as internal Ulcers, *&c.* Which I ſhall not here mention, referring that to the prognoſtick ſigns of the *Lues Venerea.*

CHAP.

CHAP. V.

Of the Scurvy, and manifeſt Symptoms.

THE Scorbute or Scurvy being a Corruption of the Blood, produceth innumerable Symptoms, as may be eaſily judged; from putrid blood may ariſe, putrifaction in the Gums, redneſs in the Face, vapours from the Spleen, *Flatus Hypochondriacus*, ſudden Fluſhings, obſtructions, difficult Breathing, ſtinking Breath, Tooth Ach, looſeneſs of Teeth, ſtraitneſs of the Breaſt, the Body dull and heavy, and many ſpots, red, yellow or blue, eſpecially in Legs or Arms; violent pains in the Head, Arms, Neck, Shoulders, Legs, Thighs, Sweats and faintneſs, troubleſome Dreams, a watrineſs in the Stomach, and wambling in the Bowels; it often cauſeth Barrenneſs, wandring

wandring pains like a Rheumatiſmus or Running Gout ; in ſome a pricking in the fleſh as if ſtung with Nettles, Itching in the Blood, in ſome like Tetters, Ring-Worms, or dry Scabs in Head or Face, ſome think it the Pox, and indeed it is near a-kin, and where they both meet, as often I have found in my practice, it muſt be more carefully Cured, that the noble parts may be ſtrengthned and the blood purified ; for a complicated diſtemper requires more skill to Cure than ſome ignorant young Practitioners are aware off.

The Scurvy by corrupting the Blood, uſually and quickly weakens the vitals, eſpecially the Liver, being the *Coagulum* of the Body, which cauſeth fermentation, the want of which cauſeth obſtructions ; for thoſe Particles in the Blood which are not by fermentation alternated, muſt needs obſtruct, excoriate, and putrify ; from whence it is eaſy to judge what diverſity of Symptoms and Diſeaſes may be

produced

produced in our natural Bodies from one and the ſame original cauſe, *viz.* want of fermentation in the maſs of Blood, ſo the Body quickly falls into an ill habit, Cachexia, or Conſumption, if not timely prevented, by good Phyſick, proper Food, the beſt Air, but eſpecially Exerciſe. For were the Virtue and Excellency of Exerciſe truly underſtood, many that are Diſeaſed would not, nay thouſands might be happy in the injoyment of health, who by ſoftneſs, delicacy, effeminacy and idleneſs, want it; ſo that they that moderately uſe it, need but little other Phyſick.

CHAP.

CHAP. VI.

Of Melancholy.

Triſtitia omnia mala parit, Melancholy or Diſcontent of mind is a certain Diſtemper which may be termed the Mother of all Miſeries and Diſeaſes, it may ariſe from internal or external cauſe, *viz.* from Mind or Body; a grieved or diſcontented mind may affect the Head, Heart and Blood, and thence many Diſeaſes, till Conſumption and Death; but that you may judge whether the party be much or little afflicted, it is neceſſary to ſet down ſome ſigns to judge by, and to know what degree they are in.

Signs, If Melancholy be predominant, many doubts and needleſs fears, with ſadneſs and diſcontent, and uſually very frightful Dreams, evil Cogitations, without manifeſt cauſe, frequently

quently ſpeaking by themſelves, confuſedly ſometimes breaking out into tears; they delight in ſolitarineſs, they are miſtruſting of all to miſchief them; their ſleep but ſhort and troubleſome: Some again are as if they always laught, ſome ſeem to Prophecy and think themſelves Prophets, ſome deſire Death, ſome fear it; ſome think themſelves transformed into another Form or Creature, *&c.* ſome think they have no Head or Arms, *&c.* ſome think all they ſee, come to apprehend them and take them to Priſon, but moſt are terrified with thoughts of wanting neceſſaries for this Life, or grieve to ſee others in more proſperity than themſelves; ſome do over-buſy themſelves in ſtudying, or in praying, or in what they have been Exerciſed; the different effects ſhew the different cauſes, *& vice verſa*, and muſt be cured accordingly, therefore good to reſiſt the beginnings, leſt it come to the worſt of theſe Symptoms mentioned,

tioned, and worſe might be writ, as Deſpair or Madneſs; but while Life there is hope: therefore I will conclude my advice with that old Verſe;

Rebus in adverſis animum ſubmittere noli,
Spem retine, ſpes una hominem nec morte relinquit.

To adverſe things do not ſubmit thy mind,
For man in Death leaves not his hope behind.

CHAP. VII.

Of the Lues Venerea, *or French Pox.*

I Having now diſcourſed of the Scurvy, Melancholy, and Conſumptions, come next to the other part, *viz.* to ſhew what the Pox is, and how to know it and diſtinguiſh it from the Scurvy; alſo to ſet down the chief Signs, that every one may be able to judge of their danger, Cure, and event of their Diſeaſe, whether long, or ſhort, curable or not, the want of which knowledge have cauſed many ſick to wander from one Doctor to another, to their great damage of Purſe, Perſons, and Reputation; and though I ſhew not the materials for Cure, I mean the Phyſick, yet the ſick have ſufficient benefit, if they underſtand how to be cured ſafely,

ly, which is to be underſtood by thoſe Phyſicians which by long and daily practice know how; for we ſay truly, *Nullum Medicamentum eſt idem omnibus*, therefore it is ſafeſt to keep Knives out of Childrens hands leſt they endanger their Lives; but the knowledge of the Diſeaſe, and how to judge of your condition, I think abſolute neceſſary for every Patient and Phyſician, the want of which knowledge in Patients oftentimes makes them doubt of the skill and ſincerity of their Doctors, and by inconſtancy hinder their Cure, and often by deſpair of ſucceſs and grief of mind do ſink under the Diſeaſe: for want of hope and aſſurance the heart grows ſick by diſcontent, gets a habit of Melancholy joining with the diſtemper, ſo falling into a Conſumption they die. That this may be prevented, therefore uſe the beſt means as directed; now I will tell you what the Diſeaſe is, that is called Venereal or Pox, *viz.* it is an occult and venenate

Diſeaſe, corrupting the radical humours of the Body, chiefly taken by contact in thoſe porous parts of the Body in the act of Copulation, ſo paſſing through the ſeminal Veſſels and Veins, the Liver eſpecially, alſo the Brain and Reins are hurt; and that you may know what danger you are in, if you pleaſe to conſult my knowledge and experience by word of mouth, I will give you further and particular ſatisfaction.

CHAP.

CHAP. VIII.

Signs of Infection by the Pox, being the ſureſt Rules from my Book afore-mentioned.

PReſently after a man hath lain with an infectious Woman, he ſhall find a faintneſs or indiſpoſition, a laſſitude over the whole Body, without other cauſe, which is occaſioned by the infection of the natural Spirits, which are the inſtruments of Life and Motion; then the next ſymptome commonly is pain in the Head, with a vagrant wandring pain which goeth into the Shoulders from one to the other, alſo very frequently pain in the Groins, and Buboes there, ſometimes in leſs than a Weeks time; alſo heat of Urine, inflammation of the Yard, Puſtules, and with many, a Running of the Reins; with ſome an itching

over all the Body, and in ſome angry Puſtules and Scabs, breaking out in Head, Face, and other parts; with ſome there breaks out a great heat in the Palms of the Hands and Soals of the Feet, alſo ſome have an interruption or ſudden ſtarting when they begin to ſleep, and great drowſineſs, which is cauſed from the fiery Vapours: oftentimes there happens red or yellow ſpots upon the Body, and ſore Puſtules like the Scurvey; and though there be few of the former Signs, yet if there be a corrupt matter, though but a weeping or gleeting from the Privy Parts, you may be aſſured this is the French Diſeaſe; and I do declare I have cured thoſe that have had it many years, as many can teſtify to their Comfort.

CHAP.

CHAP. IX.

How to diſtinguiſh the Scurvy from the French Diſeaſe, and to know which is your Diſeaſe.

FIrſt, Know, though the Pox be chiefly taken in Copulation with an infected Lover, yet there are many other ways that honeſt and innocent perſons of both Sexes are and may be infected, as ſometimes by the corrupt ſeed of the Parents to the Child, and ſo the Diſeaſe becomes hereditary, and after they are born it ſhews it ſelf, firſt or laſt upon the Child, according to the ſtrength of the Diſeaſe in the Parents; and although this Diſeaſe be taken by Contagion as well as Copulation, and ſo others may be infected divers wayes, as by ſweating with an infected Body in Bed, being

wet with ſweat, and the pores of the Body being open in the warm Bed, and ſleep, he may be infected; alſo by the filth of Ulcers, or Drinking with any that have it in Mouth or Throat; or kiſſing, a Child ſucking an unſound Nurſe; or an unſound Child may infect a ſound Nurſe, *&c.* by ſuch means many innocent people think they have but the Scurvy when 'tis the Pox: ſo ſometimes they that are ſuſpitious of the conſtancy of their Bedfellow, may ſuppoſe they have the Pox, when happily it is but the Scorbute or Scurvy: now to diſtinguiſh, and be certain, I believe there are ſome would willingly give an hundred Guinnies, which I ſhall here endeavour to ſatisfy *gratis*; then know and conſider, whether your ſelf and Bedfellow, or thoſe with whom you converſe, whether they or you have been ſometime before, or have given cauſe for ſuſpition, or now are troubled with heat of Urine, or any Spots, Ulcers,

cers, heat or Puſtules about thoſe paſſages, or gleetings, if ſo, conclude a Venereal Infection, if there is any pains eſpecially in Shins, Arms, Back, &c. or Ring-Worms, or red ſpots about the region of the Liver, Stomach, Face or Privities; or if any Skins or Feather-like Atomes ſwim in your Urine; and if you find any of thoſe Symptoms, having a precedent cauſe of fear, or formerly infected, and nocturnal pains, be ſure 'tis Venereal; but if you have no preceding cauſe of Diſeaſe, you cannot have that curſed fear which generally poſſeſſes the mind of guilty perſons; if only a corruption of the Blood, the Diſeaſe will not be ſo terrible in afflicting your Mind or Body, neither will thoſe nocturnal night pains torment you, nor any Spots, Puſtules, gleetings, or Iſſuings be about the Privities; if free from thoſe Symptoms fear it not, but if afflicted in Body and Mind, if you acquaint me with your Symptoms,

'tis

'tis poſſible my Experience may contribute to your ſatisfaction.

CHAP. X.

Of Fiſtula's.

I Having for ſome Years have had more Experience in the Diſeaſe of Fiſtula's and Piles than moſt Phyſicians, it being deſired that I ſhould publiſh my knowiedge therein, I have both briefly and faithfully ſet down their Cauſes, and how to know their difference and Cure, which hath been often performed by Chymical Drops, not Cutting. Therefore know,

A Fiſtula in *Ano*, being the worſt of Fiſtula's, and always held to be moſt difficultly cured by Chirurgery, according to an old Proverb, *Fiſtula in Ano ſemper inſano*; but to the praiſe of God, and comfort of ſeveral, I have by

by my Drops cured divers, and ſome by once dreſſing. Therefore firſt we will define what a Fiſtula is, Secondly, How it is bred. For definition, *Fiſtula eſt ulcus putridum plerumq; Nervoſum cum variis orificiis, unde Fiſtula dicitur*: For it hath ſeveral Orifices either Internal or External.

This Diſeaſe is bred from divers Cauſes, as from Blood inflamed, or Tumours, Boils, ſometimes from Piles and Hemorrhoids, not diſcharging the corrupt blood falling into thoſe parts of the Fundament, and Ulcers of the *Anus* or Piles, not well Cured, but moſt dangerous when a Venereal Diſeaſe lies lurking in the Blood and Reins, which I have known too often the cauſe of Ulcers and Fiſtula's in *Ano*, and therefore whoever attempts the Cure without taking away the original Cauſe, is like another *Ixion*, condemned ever to turn the Wheel up the Hill, which always runs back again. For by reaſon of Excrements always

paſſing

paſſing that way, the blood and humours having once found a Cavous Receptacle admits not a Remedy, but by proper and powerful Medicines, eſpecially where the Patient is of an ill habit of Body, irregular; and the worſe if of a coſtive Conſtitution. Of Fiſtula's ſome are eaſily Cured, ſome more difficultly; as thoſe that have newly had it, are eaſier cured than of long continuance: thoſe that penetrate into the *Inteſtinum Rectum*, where the Excrements are voided through the Orifice, and liquor injected, comes through the Gut out of the *Anus*; or if it paſs into the Bladder, for then the Water will come through the Fiſtula, therefore conclude, if the Fiſtula penetrates through the *Inteſtinum Rectum*, or into the Bladder, or into both; or if it be in the Sphincter Muſcle, it is moſt difficultly Cured. It ſometimes happeneth that a Tumour and Inflammation is between the Scrotum and Anus, by bruiſes in hard riding, which

turn

turn to Fiſtula's if not Cured. Fiſtula's in the ſolid parts of the Body may by eaſier means be Cured, taking away the inward cauſe which feeds it; *Fiſtula Lacrymalis*, and all Fiſtula's near the Eyes muſt be cautiouſly dealt with, by reaſon of the vicinity to ſo noble a part as the Eye; in moſt of theſe Caſes I have by long Experience found the moſt ſucceſsful means, of which ſome of my Patients have acquainted his Majeſty, who was pleaſed thereupon to Command me to help ſome Noble Perſons afflicted with a Fiſtula; which Diſeaſe if not prevented, corrupts the blood and humours, vitiates the radical moiſture, offends the Heart and Brain, decays the Senſes, weakens the memory, and by ſeveral ways haſteneth Death, if not Cured.

CHAP.

CHAP. XI.

Of the Piles, &c. *or* Verucæ Ani, *Ragades*, &c. *and Hæmorrhoids.*

HAving now done with the Fiſtula, it is neceſſary to ſpeak, and the rather, becauſe this Diſeaſe is leaſt handled by Authors, though a moſt common affliction. to both Men and Women; therefore what I write muſt be more from my Experience in practice than preſcription: it is therefore I ſay an evil not to be ſlighted by any, though not a-like dangerous in all; for where it is very painful or troubleſome, as is uſual to Child-bearing Women, it forceth to look for help; yet in others, if neglected, may turn to a Fiſtula, *&c.* therefore better Cured being recent than inveterate; therefore

fore take notice there are chiefly four kinds, *viz.*

I. *Condylomata.*

Condylomata being very hard and of a callous ſubſtance like Nuts, bunching out about the Anus, but not very painful; this ſort proceeds from a Melancholy Acrimonious Juice, and generally from a coſtive Conſtitution.

II. *Thymi.*

NExt kind to theſe we ſhall treat of, is *Thymi*, a ſort of Pile rough at top, narrower in the bottom, and large upwards; if you rub theſe with a courſe linnen cloath, they eaſily bleed, which ſerves for eaſe a little time, but ſoon fill again.

III. *Criſta*

III. *Criſta.*

THE third ſort is called *Criſta*, Excreſſences of fleſh which generally are cauſed from too much Venery, attracting heat to the part.

IV. *Ficus.*

THE fourth ſort is called *Ficus* or Fig, being a flat ſort, growing like a Muſhroom, or Fig, of a narrow foundation, and a broad Superficies. Now as to the prognoſtick part or danger of them, as I find by the Judgment of Authors, and my own Experience, the *Condylomata* Pile is more troubleſome than dangerous, yet it is obſtinate to remove, becauſe of a hard and deep rooting. *Thymi* are eaſier cured than the former, if they degenerate not into worſe Symptoms: *Criſta* have a malignancy, and as Authors ſay, hard to Cure, yet by my Drops I have

have Cured them at one application. *Ficus* is a dangerous Pile, or Excreſſence, becauſe ſometimes they prove Cancerous; they are moſt dangerous if ſubject to bleed, as bad as any of theſe Piles.

Ragades.

I Have found in my practice the Diſeaſe called *Ragades* or Clefts of the Fundament, eſpecially if they have been of long continuance, being ſubject to turn into Fiſtula's they are the worſe, if they happen in old Age, in a Melancholy Conſtitution, where natural heat is wanting; if Women with Child are troubled with this infirmity, they are very ſubject to miſcarry; and in men, where they have been of long continuance, and nature hath disburthened it ſelf that way, it will be difficult in curing by common Artiſts.

Hæmorrhoids.

LAstly, The *Hæmorrhoids* being a Flux of blood by the Fundament, occaſioned by an Acrimonious humour, which generates internal Piles, call'd blind Piles, which by going to Stool do ſend out blood ſometimes with pain: if this Diſeaſe be of long continuance, it ſometimes keeps a Lunar Motion like the Feminine Sex, and proves dangerous if neglected; it often degenerates into a Fiſtula; a worſe Diſeaſe cannot happen. I have been the more careful to declare in all plainneſs the ſeveral ſorts of Fiſtula's, Piles, Hæmorrhoids, and other infirmities belonging to the back parts and Fundament, which for the moſt part Phyſicians are negligent to Cure, although they are grievous, and the moſt troubleſome; and I might add, the moſt dangerous Maladies (if neglected) belonging to the Body of Men

or

or Women, eſpecially if we include the Diſeaſe incident to the ſecret parts, Reins and Bladder, all which being ſo nigh to each other they do often communicate the evil effects to their Neighbour-parts if not prevented, as a Fiſtula in *Ano* in time, often by its malign Quality perforates and eats through the Fundament, or *Inteſtinum Rectum*, Bladder or Sphincter Muſcle, then it becomes moſt dangerous, and chiefly by neglect, not meeting your Malady in convenient time with good advice and powerful Medicine; ſo many good people that might have lived many years are cut off by languiſhing Conſumptions, decays and Death. Now I ſay, as the Diſeaſes of the Fundament are often ſent to the Bladder, Reins, *&c.* So likewiſe the Diſeaſe of the private parts are more often ſent to the Reins, Bladder, Fundament, yea to the Liver, Heart and Brain, all which in time might by ſafe Medicines eaſily have been Cured,

if the Patient had been ſo fortunate or wiſe as to lay open their cauſe of grief to an experienced and skilful honeſt Phyſician, and in theſe Maladies I much inſiſt upon Experience for, *dies diem docet*; and I cannot but acknowledge what ſome years paſt I could not effect; I now can (*Deo juvante*) My Experience and Succeſs in theſe private Diſeaſes hath been eminently known (*Laus Deo*) for ſeveral Years, it being about fourteen Years ſince I publiſhed the Book called, *Every man his own Doctor*, with an Herbal, which was ſo acceptable, that few Bookſellers in *England* but ſold it; that treating chiefly of the French Diſeaſe; but my Fiſtula and Pile Drops, many Phyſicians and Chirurgions have deſired to buy from me at a good price, which I parted with but to very few, except my own Patients. Now conſidering the great benefit which many afflicted people may have by the uſe of them. I have now firſt ſet down

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in this Treatiſe the ſeveral afflictions of the back parts, whereby every one may judge of their danger, and what their Diſeaſe is, and then they may ſend or come to me for thoſe Drops and Medicines which every day I uſe ſo ſucceſsfully; for as the Diſeaſe differs, ſo do our Medicines; for we have a Maxime, *Nullum Medicamentum eſt idem omnibus.* The Pile Drops are ſold at five ſhillings a Vial Glaſs, the Fiſtula Drops are at ten ſhillings a Vial, that the World may not longer want them; and as to the other Cure of the private parts, by any diſtemper by Venery, bad Cure, old or new, you may freely conſult me the Author of this Treatiſe, who will give you advice how you may be quickly well, if not quite too late.

I ſhall now adviſe all perſons afflicted with Fiſtula's, Piles, Hæmorrhoids, *&c.* that they forbear things hurtful, ſuch are all ſalt Meats, Spice Meats, and ſharp things; as Vinegar, Le-

mons, French Wine, Stale Beer, crude Fruit, &c. be careful of taking Cold, and ſit not long upon the Cloſe-ſtool, by which only error many have had the Piles, ſooner got than cured. The manner of uſing the Pile Drops, is to warm about half a ſpoonful, and dip a fine Rag or Lint, apply it to the Piles, and bind it to the part with a double Rag upon it, for they do cure the Piles and prevent a Fiſtula, by making ſound the part applied to: For the Fiſtula we ought to put the Drops into it with Lint, or Syringe, and bind it to with a Plate of thin Lead, till well; and if one Glaſs will not do, it is an Argument you ought to uſe more, and ſome inward means, as a Fiſtula Drink and gentle purging; which is prepared by the Author hereof, who wiſheth all health, and hath procured it, by means, (with Gods Bleſſing) to many afflicted; to God alone be praiſe.

CHAP.

CHAP. XII.

Of the great Eaſt-India *Cordial Stone, by ſome called* Antonio.

THis Univerſal Cordial, brought from the *Indies*, being now in great uſe and eſteem, by all that have experimented it in health and ſickneſs, being a preſerver of health, and a remedy in Sickneſs, and ſo generally approved, that I wonder none hath writ of its worth and uſe, giving ſome Directions for the moſt profitable and proper way to take it; therefore I have deſigned in this ſmall Treatiſe, to Advertiſe the World of its moſt beneficial way of taking, it being pitty ſo admirable a Cordial ſhould be abuſed. Firſt, for its Compoſition is moſtly of Bezoar, Ambergreece, Pearl, Unicorns-Horn, Coral, and ſuch other of the greateſt Cordial Preſervatives, Corroboraters,

and Renewers of ſtrength and youth, and of that lively efficacy to the Vitals, that nature is ſoon ſenſible of its Friendlineſs, ſo long as there is any ſenſe or life to act upon; for it preſerves nature by procuring due fermentation and concoction, expelling (*per poros*) in a moiſt breathing ſweat, the vitious humours and enemy of nature, which hinder nature in her actings, and turns to a Scorbute in the blood; it hinders and helps thoſe declinings of ſtrength and feavouriſh heats in palms of the Hands, or ſoals of the Feet, which commonly lead people into Conſumptions, Hectick Feavers, Hypochondriack, Melancholy, Rheumatiſms, and pains that many complain of, and think or fear it may be a worſe Diſtemper; it is a moſt powerful Antidote againſt all infection of ſmall Pox, Plague, and other Malignant Feavers, and a very ſucceſsful Cure in the New Feaver and Ague, whether Tertian, Quartan, or Quotidian,

dian, eſpecially if the Stomach is a little cleanſed before by a ſafe Vomiting Pill for that purpoſe, which I have by me, and with great ſucceſs give it; which doth moſt commonly Cure at firſt taking, which ſaves the dangerous uſe of the Jeſuits Powder; but that I may profitably direct for the benefit of all the moſt general uſes of this Stone, I will mention ſome of thoſe Diſeaſes it is uſeful in, and thoſe ways it is beſt to take it, this being but a brief direction; many may know other uſes and good Remedies not here named, but to begin with ſome, it is I ſay neceſſary always to carry about one, being ſo great an Antidote againſt Diſeaſes; being made up in Balls, from the magnitude of a large Nutmeg or Prune to the bigneſs of four or ſix Ounces weight; they are moſt conveniently carried about one, being always ready to refreſh our ſenſes and ſpirits, by ſmelling to them, and as oft as you pleaſe you may ſhave

as

as much or as little as you will into a Glaſs of Wine, Beer or Water, which makes it moſt pleaſant and cordial; the Seamen that bring it from the *Eaſt-Indies* uſually put as much Powder as will ly on a Groat into a Bowl of Punch, which gives it an excellent ſcent and flavor; it is of great uſe to Travellers, becauſe it performs all can be expected from a Cordial, ready at hand to be taken at any time without danger, being pleaſant to ſmell to, and not liquid, without danger of breaking Glaſſes as in other Cordials, being dry; it is a pleaſant Companion which I ſhall ſcarce go without.

For Conſumptions,

It is conveniently taken to the quantity of a ſcruple or more three times a day, Mornings, Afternoons, and going to Bed, in a little Wine, or Ale, or put into a draught of warm Milk from the Cow, with ſome Sugar

of

of Roſes, and you will reſt the better, with a pleaſant breathing, and your food will better concoct.

For the Ague or Feaver.

If you deſire to ſweat away an Ague or Feaver with it, put half a Dram or a Dram to an Ounce of Treacle-Water, and diſpoſe your ſelf to ſweat.

For the ſmall Pox, Meaſles, or Plague.

In theſe Diſtempers you cannot take a better Cordial to drive it out than half a Dram of this Powder in one Ounce or more of Treacle-Water, or good Sack, and every three hours about a ſcruple in a little Sack, till ſafely come out, and ſometimes after to uphold the Spirits.

For Pains, Gout, Stone, &c.

It is good to take half a Dram Night and Morning in a little Sack or Whitewine, and ſweat upon it.

It Cures the green Sickneſs, and breeds a freſh Complexion in young and old; it is very good for all weakneſs of the back in Men or Women, and will remedy iſſuings or waſtings, but for gleetings or weakneſs of the Spermatick Veſſels, I have another excellent Cure that ſtrengthens the Retentive Faculty in a little time, which I have remedied divers by; and ſhall give directions to any *gratis* in Venereal Diſtempers.

The uſe of this Cordial Stone, or Powder, taken in ſome Whitewine or Sack, mightily reſiſts the *flatus Hypochondriacus* and Melancholy; it ſtrengthens the Memory, and by comforting the Brain revives the Senſes; it is a great helper to fruitfulneſs in Men and Women,

Women, inclining all to a pleaſant diſpoſition.

If taken by thoſe in health it prevents the Gout, Dropſy, Scurvy, all infections, cauſing ſtrength and a good Complexion.

For Children, it prevents and Cures Conſumptions, Rickets, Liver grown, Convulſions, Worms, and other infirmities, and no ways dangerous any way taken, or in quantity alſo; it doth wonderfully help the eaſy cutting of Teeth in Children.

Now it is neceſſary, after acquainting you with ſome vertues and uſes of this great *Eaſt-India* Cordial, that I alſo acquaint you with the prices, there being now ſome in my hands, ſent very lately from *India*, the ſmalleſt ſort of Balls are at ten ſhillings price, ſome at a Guinny, the largeſt of the bigneſs of a Turky Egg five pound a piece, they will keep many years without the leaſt decay.

The

The Ague Pills cauſing Vomiting, two being the uſual Doſe, is one ſhilling.

The Anodine Pill which gives eaſe in leſs than an hour, at one ſhilling each Pill, to be taken in Bed, and reſt upon it.

CHAP.

CHAP. XIII.

Of occult Qualities, of Antipathies, that vulgar Magick is Witchcraft if maliciouſly uſed.

TO Anſwer expectation to theſe Heads diſtinctly is my deſign. Firſt, For occult Qualities, we ſay, it is an uſual Refuge for Ignorance to take Sanctuary in, when a reaſon cannot be given, as to ſhew why ſuch a Cauſe produceth ſuch an effect; and the cauſe for the moſt part is by reaſon we do not labour nor ſearch into the nature of things, but for the moſt part ſit down with a contented Ignorance; if we cannot find our queſtions and doubts reſolved in other mens Writings, Works and Labours, then we ſay by occult Quality, it is done; but truth and knowledge is dear in obtaining,

ing, and what our Predeceſſors were ſhort in, we ought to diſcover to our Succeſſors; for we may better and eaſier do it than they from their Writings, and our own reaſon with Experience.

For the general diſcovery of the nature of things, the Doctrine of Sympathy and Antipathy Learnedly diſcourſed by Sir *K. Digby*, and others, doth in ſome things much facilitate the Work, ſhewing how by Sympathy a Medicine may work at diſtance upon a perſon by the Effluviums of the Air, which have been experimented by applying to a cruental Cloth or Weapon, which made the Wound one while Anodine and Sanative Medicine, at which time, and during that application, they found eaſe and amendment; and the applying of Vinegar, or other Corroſives to the Cloth or Weapon, ſhould preſently cauſe pain and anguiſh, though at many Miles diſtance; it is related the

Italians

Italians are ſo well acquainted with this Magick and Philoſophy, that they uſually in revenge of him that hath been ſo unmannerly, as to eaſe his Body at their Doors, they preſently heat a Spit or Iron-Fork red hot, and many times thruſt through the Excrements of the abſent perſon, knowing that the burning Iron, acting upon the ſpirits of the Body, in the new made Excrements, will corrode the Bowels, and very often they find the ſad effects of it; we all forbid our Children to piſs upon Fire, becauſe it breeds a preſent inflammation in the Neck of the Bladder, *&c.* on the contrary ſome have accidentally been cured of a Cold Flux of the Belly, a Looſeneſs, when their Nurſes have caſually caſt hot aſhes upon their ordure to take it away. It is not unworthy the relating an experiment of my own of this kind, about the year 1660. I being upon practice in *Dublin*, there came to my Houſe there, a rich Citizen in the be-

half of his Wife, who had lain sick about two Months, and had made use of most of the Eminent Doctors in Town; but having no remedy, he desired my assistance and visit; when I saw her in great agony by an inflammation and burning she complained of in her Belly and Womb, which she and the Standers by said came to her in fits, holding her about two hours at a time, Mornings and Evenings: I finding her condition very deplorable, enquired of her Self, Husband and Friends, what might be the first cause, which they all being ignorant of, they told me, she being thus left by her Doctors, her Neighbours, her Mother, and all concluded she was bewitched, for the violent Fits came so exactly in time, Mornings and Evenings; after I had considered the Distemper and violent Paroxysms of pain, I sent for a Chirurgeon to breath a Vein, and that no methodical mean might be wanting, I directed her Cor-

dial

dials to an Apothecary, but all ſignified little, ſhe having uſed good means before; about that time I read Sir *K. Digby*, and ſome other Books of Sympathy and Antipathy, which did the more faſten it in my mind, that ſome ſtrange trick or magick art had been uſed upon her. Her Husband being a Soap-Boiler by Trade, it came into my mind to ask the Maid Servant, and made her ſhew me where ſhe emptied her Miſtreſſes Pots of Water, ſo I went with her where was a great heap of Aſhes made in Soap-Boiling, this ſtanding nearer to her by much than the neceſſary Houſe, ſhe uſually threw her Water upon the Aſhes to ſave her labour of going further; after I ſaw this cauſe of her Miſtreſſes Diſeaſe, I told her ſhe was the Witch that had bewitched her Miſtreſs, and forbad her for the future to empty any more there, and having found the cauſe, declared it to them, but adviſed the ſick Woman for ſome time after, conſtantly to U-

rine in a Baſin half full of fair Water, by which only means ſhe was by Gods Bleſſing perfectly and preſently Cured, to their great Joy, and my good Reward.

Further to confirm this Philoſophy of Sympathy and Antipathy, I knew a Midwife that uſually came to me for ſome advice for her Women, that got much money by Curing of Agues, and yet gave them no Medicine, only required their Waters, which ſhe with flower made a Cake of, and gave it to a great Dog, ſhe always kept for that purpoſe, and ſo ſhe tranſplanted the Ague and Fever out of the Man into the Dog, who was affected with hot and cold Fits, that I have ſeen him ſhake, and then the ſick party grew well, the ſtrength of the Dog and his natural heat exceeding the mans, drew the morbid matter from the Man by the magnetick quality of the diſeaſed Urine into the Dogs Body; this is commendable magick for the good of Man:

Man : but whoever by this Art miſimploys it to hurt men, it is Malice and Witchcraft ; but I ſhall break off from ſhewing too far of this magick Art, leaſt evil diſpoſed perſons learn to do miſchief, which is too much practiſed in ſome Foreign parts, which hath been a chief cauſe we heard ſo much noiſe of Poiſoning lately. This Diſcourſe is ſufficient to convince thoſe which believe there is no Witchcraft, or Witches ; making void the Law that ſaith, Thou ſhalt not ſuffer a Witch to live. To confirm it further, that there are Witches, I remember a Relation I read of the Confeſſion of Witches, ſuch Witches that make a compact perſonally with the Devil, that underſtand not the Magical Art which the Devil undoubtedly teacheth his Followers and Imps to practiſe ; for I believe the Devil can do nothing miraculouſly or above nature, as the Maxime is, *Diabolus non poſſit efficere ſupra naturam ſed in natura*, the Devil

being an old Naturaliſt knows many ſecrets in nature which to us are unknown and occult.

CHAP. XIV.

Of Tobacco its uſe and great ſtrength. Of prepared Tobacco.

TObacco being a Drug now generally uſed, eſpecially by Melancholians, and Conſumptive People, and many are ſo accuſtomed to it, that it is become a ſecond nature; therefore I think it but neceſſary to acquaint all for whom it is good, and that others may forbear it, if hurtful to their Conſtitutions before it be too late. I know many Authors have writ of it, have multiplied the Vertues of Tobacco, *ad infinitum*, but always remember the old Proverb (what is one

mans

mans meat is another mans poiſon) which is very truly verified in this thing Tobacco; yet it certainly is a good vulnerary Herb as can be uſed to Wounds in Ointment, or the Leaf it ſelf applied, and eſpecially good againſt ſcab or itch in Man or Beaſt; but it is ſo forcible a worker upon the Brain, as it may be prepared and uſed, though but only outwardly applied; it is of that force in its nature, that it can kill ſome Beaſts (as I have ſeen the Experiment of twice) and for ought I know it may do it to others; but I forbear to divulge it, leſt evil diſpoſed perſons may do miſchief by it. Tobacco in its nature is hot and dry, very penetrating, digeſting and cleanſing, forceably purging the upper Ventricle, *viz.* the Head and Brain, and this it performs by its hot, penetrative, attractive quality; and this it doth, as the cuſtom is, by ſmoaking in a Pipe, to the benefit of ſome, and great damage of many others: now I

ſhall acquaint you who may profitably ſmoak Tobacco, and others may forbear; I ſay if any perſons can take it without too great diſturbance to their Conſtitutions (for I know many cannot) it is moſt proper for cold, moiſt, phlegmatick Conſtitutions, eſpecially if they have Catarrhs and Diſtillations, becauſe it draws forth by heat to the mouth thoſe Rheums, and ſharp diſtillations which diſtill (eſpecially by Night) upon the Lungs, and often ulcerate them, and brings the Body to Conſumption and Death, for that is the worſt ſymptom of a Catarrh when it falls upon the Lungs, which by drawing it forth it may be prevented, eſpecially if other good things are added to Tobacco, it may then be a proper Vehicle to ſtrengthen the Brain, and Cure Catarrhs, Diſtillations, and prevent and Cure Conſumptions; which that it may the better do, I have compoſed a prepared Tobacco, which hath been much approved

ved of, and none beſide my ſelf ever publiſhed or imparted.

CHAP. XV.

Tobacco prepared for prevention and Cure of moſt Diſeaſes.

ALthough common Tobacco be not good for all that take it, yet the greateſt Vertues wherewith this is impregnated, doth merit the greateſt rank of eſteem; in uſe moſt profitable, and by many Years experience approved; it being near fourteen Years ſince I firſt publiſhed it, being the Inventor, and have now much better prepared than heretofore, being moſt excellent in vertue to fortify the Spirits, it reſiſts corruption of blood and humours, preſerving the noble parts from decay; for it is the moſt convenient

convenient Vehicle to convey powerful helps to the Brain and Spirits, renewing ſtrength of nature (if not quite conſumed) becauſe it ſends out the vitious ſalt acrimonious humours, by ſpittle and Urine, being more delightful than common Tobacco; for where it is taken it purifies the air from infectious malignity by its fragrancy, ſweetens the breath, ſtrengthens the Brain and Memory, Cures pain in the Head, Teeth, &c. revives the ſight and other ſenſes in few days uſing to be found; in continuance it cures Gouts, Dropſies, pains of the Limbs, Scurvy, Coughs, Diſtillations, Conſumptions, and preſerves the Lungs by drawing forth the crude ſalt humours; it ſtrengthens the noble parts, few that uſe it need Iſſues, becauſe it cleanſeth the Body, drying up ſores, it procureth ſleep, if taken near Bed time, it opens the Body of moſt by Stool, but cleanſeth all by Urine; it is found admirable in all Venereal Diſtempers: I have reaſon

and

and experience to commend it, by my daily ſucceſs upon that Diſeaſe; for i revels to the mouth thoſe ill humou which cauſe pain and iſſuing; it doth excuſs poiſonous Fluxes, raiſed by Mercury, which is often of worſe conſ quence than the Diſeaſe; it is a great help in Cure of Conſumptions, and likewiſe prevents it. The order of taking it is like other Tobacco. I formerly ſold it two ſhillings the Ounce, now for publick benefit the beſt ſort is but one ſhilling the Ounce, to be had from my Self, or Servants. Such as ſend for pounds to deliver out to others ſhall be notified hereafter: this is a ſafe and pleaſant means to cure and prevent moſt Diſeaſes ariſing from corruption of blood, and all vitious cold humours; it may be had from my Houſe at *Knightsbridge*, or at the Sadlers againſt the *Mews*, next the *Black-Horſe* by *Charing-Croſs*.

CHAP.

CHAP. XVI.

A moſt profitable hot Bath by Steam, being the vapour or airy parts of Vegetables.

SInce many great Diſeaſes and infirmities are daily Cured by help of ſweating, I do publiſh this profitable invention of mine, being a moſt delightful hot Bath, by ſteam, which far excels all the common Baths as are now uſed by none as I know of yet, being moſt prevalent againſt any Diſeaſe that ſweating can be proper for; this prevents a neceſſity of bleeding; the Bath is to be made moſt agreeable to the Diſeaſe of the perſon to be Bathed, whether ſick or in health, I cauſe them to ſit in a Cloſet above the Bath, that nothing but the vapour or ſteam can aſcend, being conveyed by Pipes it penetrates more effectually than

than Water Baths, or any other way becauſe the vertue of the ingredient penetrate into the pores of the Body powerfully by a hot ſteam, and refreſhes the vital parts inwardly; Bathing and Sweating eſpecially prevails againſt all cold Diſeaſes coming from cold congealed humours, and do render the ſtubborneſt Diſeaſes more curable; by this means hot and ſeavouriſh Diſtempers alſo are breathed out, becauſe the humours are rarified, and the pores are opened, and cauſeth tranſpiration by Sweating; it Cures Gouts of all ſorts, Lameneſs, Pains, Aches; it helpeth ill ſmells, ſtinking Sweats, opens obſtructions, ſtrengthneth the Womb, maketh fruitful, by refreſhing the Brain; it clears the ſight and hearing, it prevents and Cures the Dropſy and Scurvy, it compleats the Cure of Pox and Scurvy, and many ſad ſymptoms and reliques after Phyſick; it Cures Children of Rickets, cauſing growth, and a ſmooth clear Complexion;

Complexion; ſome Directions you ought to have before, as for preparation, the Body ought to be ſoluble before Bathing, or procure a ſtool by a Clyſter, or Milk and Sugar; the beſt time to go into it is the Evening, and not to ſtay ſo long as to faint, and take care to cool by degrees, after reſt and refreſh your ſelf before Bed time.

Note the Patient may bath as often as ſtrength permits, or the Diſeaſe requires.

For theſe or any other Directions, you may ſend to the Author, at his Chamber againſt the *Mews* by *Charing-Croſs*, who is certainly there from twelve to four, at other times at his Houſe at *Knights-bridge*, being a little Mile from *Charing-Croſs*, where is a good Air for Cure of Conſumptions, Melancholy or other Infirmities.

Thus wiſheth all health,

Your Friend

J. A.

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